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Hokkaidō: "By One Who Has Been There."

Into a series of farming and mining towns on our American western frontier, introduce a Japanese population, which, coming from all Japan, is nevertheless readier to see and hear than its brothers in the more southern islands; imagine a New England climate; sprinkle Ainu, potatoes, beans, peppermint, hemp, coal-dust, and lumber *in loco*; add a splendid, though insufficient, company of missionary workers: the resultant will be, for a person of vivid imagination, somewhat nearer the real Hokkaidō than if any one of the ingredients were omitted.

If figures of the present observer's tour are desired, they run somewhat as follows: six weeks, 1,200 miles of railway travel in the island; 120 miles by bus, and 100 miles of walking; 30

hotels; 48 talks, including talks to children, in 24 different towns; one splendid tour of two weeks, the Teshio tour, which no non-resident missionary has ever taken before.

All of the eight independent *Kumi-ai* churches were visited, besides all the places where the Mission is now working. The churches in the four big towns (*shiku*), and the Nayoro church seem to be flourishing, especially since the special evangelistic meetings held by Mr. Kimura, and, later, by Mr. Kanamori. The smallest churches are in a rather low condition, having only one evangelist for the three towns of Iwamizawa (with its subsidiary towns), Urakawa, and Motourakawa. The places along the main railway from Hakodate to Nayoro are no longer under Mission care. But the paternal heart cannot resist the appeal of the child, even though that appeal be merely the mute one of an unsatisfactory condition; so the paternal Dr. Rowland finds frequent occasion for showing himself, to these scattered groups of Christians, and to the churches, the indispensable helper and guide—the biggest man in Hokkaidō. When the *Kumi-ai* pillars want something *done* in Hokkaidō, especially if that something is difficult, delicate and unpleasant, there is just one inevitable man for the job. Mr. Holmes, the second member of the team, has already proved himself. Of how many men, after just three years in Japan, can it be said, as one can unqualifiedly say of Mr. Holmes, "He is already a good missionary?" Mrs. Rowland has a unique place in the

uniquely cultured town of Sapporo; and Mrs. Holmes has started out solidly in the work for Otaru women. Miss Daughaday has long carried on her good work of classes and calling. Besides the above, the two unappointed mission members, Mr. Paul, and Miss Pauline, Rowland, are doing a splendid work among the young men. It is a hard thing to speak thus of one's colleagues; but an O. and E. Committee member is bound to report—and some folks have an unpleasant habit of reporting truthfully on the outstanding features as they see them!

There are three special fields that fall, by agreement, to our Hokkaidō Station. To one of these, the Tōkachi church, Dr. Rowland's good, personal helper has just gone. He will live in Obihiro, but the members are scattered in several places along the railway, in the province of Tōkachi. We may expect soon to get satisfactory reports from this region.

The province of Hidaka, the evangelization of which, also, is our Mission's responsibility, is being worked entirely by touring; and the distance and expense make it impossible to visit it more than twice a year, at most. The two "independent" churches of Urakawa and Motourakawa are in a very sorry state. A real, live pastor of evangelizing inclinations, stationed at Urakawa, subsidized to tour the whole shore line of a dozen towns, seems to be the demand of the hour in Hidaka.

The third field is the great province of Teshio, which stretches for long scores of miles along the Japan Sea side of the northern promontory. A tour here is solid "fun." Leaving the railway about fifteen miles from its "farthest north," we dived to the west, down the lovely Teshio River valley, ten miles by cargo and passenger boat. The rest of the 110 miles was walking, except for one stage by 'bus, and one on horseback—and even then I walked a large part of the way! Would that my space permitted a description of the lovely autumn foliage (our Hyuga trees are not decidu-

ous); of the enjoyment of those walks, enlivened by the company of Mr. Holmes; of the smallness of some of the places visited—one place consisting of six farmhouses and a potato-starch mill, yet we had a good, attentive congregation; of the potatoes, the peppermint, and the herring fishery plants; of the logging and lumbering; of the sea-road at the base of the cliffs, and the tortuous hill-road; of the bleakness of the coast, in such great contrast to the cordiality of the Christians and non-Christians alike; of the Buddhist priest, who always comes to the Christian meetings, and urges his people to come, because the meetings give real religious help; of the scores of young people, especially the teachers and workers in the various offices, who hear gladly.

At present our only work for the province, except for the semi-annual tours, is the church at Rumoi, which is the only part that has rail connection, at present. In two or three years, however, Port Teshio, seventy-five miles north, will have rail connection. This town, in which the vice of one hundred miles of shore line heads up, has some most earnest seekers, who are urgent in their desire for an evangelist. The town is a strategic point, and is bound to become more so. This is *the* place for the headquarters of the work in this district. If the right man can be found, he will be at once located in this appealing place. May the problem of the man and of the proper housing of this church enterprise, be speedily solved.

CHAS. M. WARREN.

"The Cross Without the City Walls."

Life is measured, not by its years or its accomplishments, but by its purpose and its spirit. Ten years ago Mrs. Tsune Tanigawa entered into God's Kingdom here, and, now, so suddenly, so unexpectedly, the heavenly gates have opened to her, that we, who are left,

stand dazed, and the cry is in our hearts, "Who will take up the work she has laid down?" From childhood she met with hardships and trials that would have broken the spirit of many, but they only made hers the stronger. She was born in a farmer's home, but when she was only thirteen years old her step-mother prevailed upon the father to cast her off. A legal document was drawn up, saying she was dead to them, and they to her, and she went out into the world alone.

Instead of being embittered by the experience, or envious of others, she gave herself in loving service, making herself indispensable to the families in which she worked as a servant, and, in time, became a woman accomplished in all the arts of the home.

At the age of twenty-six she was baptized at Marugame, and the same month became the wife of an earnest young Christian of Osaka, who was just starting out in business, as a clock dealer. Together they worked the business up, and prospered greatly, so she came to live at ease, and have time to devote to works of Christian benevolence. Suddenly, tho, these five years of happy married life came to an end in her husband's death, and, once more, she was alone in the world, but this time with a competence. Ah, then the parents longed to take to their home and hearts the daughter whom they had cast off. At last, much against the advice of her friends, Mrs. Tanigawa returned to her father the legal document which severed their relationship, and took upon herself the support of the family. When remonstrated with she said, "I cannot interpret the Golden Rule in any other way."

Upon her husband's death she decided to give herself and all she had to the Lord's service and applied for admission to the Woman's Evangelistic School. Her friends discouraged it, and we were loath to receive her for she had not sufficient education. However, she pled so hard to be allowed to come in as a spe-

cial student, to study at her own expense, five or more years, if necessary, until she should be ready to do Christian work, however humble, that we could not refuse.

As a scholar she was never a success, but to just two things she devoted herself, Bible study and organ practice. Our first surprise about her was to find her out-stripping younger women in organ playing. She practiced every hour in the day she could spare from her Bible study. Next, we were surprised to find that quite unconsciously both pupils and teachers had come to rely upon her in all sorts of emergencies where judgment and competence were required. Then, we found she was exerting a strong influence over her Sunday-school scholars, and that her persistence, her love, and tact were winning to Christ people whom it had been hard to reach.

In July 1915, according to the custom of the school, she was sent out for six months of practical work. It was a very difficult church, which had long been pastorless, and she found a little group of five or six only, meeting on Sunday. There was no Sunday-school, nor woman's society. She should have returned to the school in January, but the Christians made a strong plea for her to stay, for the condition was more encouraging than it had been in years. We consented to her remaining till September, and during her year's labor there had come to be a fine Sunday-school, and a flourishing woman's society, while the pastors, who came twice a month to preach, found an audience of thirty, instead of the small discouraged group of former days.

She came back in September, worn out with unremitting toil through the long hot months. This time the church asked that she come back to them from Friday to Monday. We told her that she was not strong enough for it, and she had better choose between the church and the school. The tears filled her eyes as she said, "I want to study, but

I believe God has given me that church, and I am willing to give my life for it." A compromise was reached, and it was arranged for her to go from Saturday 10.30 a.m. to Sunday afternoon. That first week she asked to go on Friday, as there was so much to do. She reached there in the evening, and had three long conferences that night. The next day she was calling continuously from early morning till seven at night. When she returned to the church where she staid, she found a *kuruma* waiting for her, with an urgent request to go seven miles to a hot springs hotel, to see a young protégé, who was ill with tuberculosis, and in serious trouble besides. Tired as she was, she went, talked till late, strengthening and comforting, and in the early morning returned to the church, after partaking of a little cold breakfast. In those few hours a case of cholera broke out at the hotel. She took it, and was stricken down soon after reaching the school. She lived till the cholera had spent its force, but she was too rundown to rally, and alone, "without the city walls," she gave her life a willing sacrifice to others.

"Whosoever shall lose his life for my sake and the gospel's, shall find it."

Twenty-Fifth Anniversary of the Okayama Hakuai Kai.

November eleventh, the first day of the celebrations, dawned bright and clear, and the rain of the previous day was forgotten, as joy filled the hearts of the workers, and Christians, and others in the neighborhood, who have been helped by the work.

At 9 a.m. the annual bazaar, which was held this year in connection with the anniversary, opened, and lively times began. Besides the usual bazaar booths, an old-clothes store had been added, where, to the poor of the neighborhood only, old garments, which had been contributed, and then washed and mended, were sold at varying prices, chiefly under

fifteen *sen*. Up to the present time these have been given away, but wishing to foster the independent spirit, growing in these poor people of Hanabatake, this new plan was tried and it proved a success.

Twenty-five years ago, last September, the work began by the giving out of picture papers to the children, who collected to see Miss Adams pass, and shouted and threw stones. In addition to the papers given, a study of the neighborhood began, and some homes were visited. Our hearts were full of plans, but there was not a *rin* in the treasury, and almost no one besides those immediately interested, approved of beginning work for so very low a class of people, among whom sin ran riot.

On Dec. 25, 1891, these poor children, who were now Miss Adams's friends, were invited to Dr. Pettee's house, where she lived, and a Christmas story, followed by cakes and cards, was told them. They begged to come every Sunday, and so, at the request of the very same children, who had been stone-throwers six months before, a Sunday-school was started, and organized work for the poor of Okayama city began, which, in twenty-five years, has grown into the well-known Okayama *Hakuai Kai*, with its Primary School, having an attendance of ninety, taught by three Normal graduates; a Sewing-school, with day and evening classes, attended by twenty-five girls; a Day Nursery, where between twenty and thirty children are cared for, while their parents are at work; a Dispensary, where, since it was started in February 1905, 7,295 different patients have been treated, and 62, unable to be cared for elsewhere, have been received as in-patients, there being two rooms for this form of work; and regular evangelistic work, with the usual Sunday-school, preaching services, and other meetings, at which fifty have been baptized.

The *Hakuai Kai*, while planned and directed by a missionary, is not entirely a mission work, as mission money only supports the evangelistic work, and the

Sewing-school, the Primary School, and Day Nursery in part, but never a *rin* of mission money has gone into the medical work, which is supported by contributions, chiefly from Japanese, and yearly grants from the Home Department at Tokyo, the *Kencho*, and City Government of Okayama.

Several hundred invitations were sent out to our many friends, and about one hundred came to help us celebrate. The formal ceremony opened at 2 p.m., with a hymn, and prayer by the first principal of the Primary School. Miss Adams read a brief history of the twenty-five years, and the Hon. Ogawa Shigejiro, of Osaka, gave an excellent talk on "High Ideals of Charity Work," showing how they had been carried out by Miss Riddell, Mr. Ishii, and Col. Yamamuro, in Japan, Jane Addams, in America, and others, who worked to save and uplift all who came under their notice, with no thought of themselves. He said many had, in recent years, started different forms of charity work in Japan, largely, either to make a name for themselves, or to get money from the rich for their own use. Such work was a disgrace.

The Governor of Okayama Prefecture gave a short talk, expressing his appreciation of what had been done for the poor, by the *Hakuai Kai*, and the Mayor of the city read a paper of congratulation. The school graduates were represented by Tanaka Kinzo, a graduate of the Dōshisha Theological School, and now evangelist in the church at Hachiman. He told, in simple words right from a full heart, what the *Hakuai Kai* had done for him, and how great was his debt of gratitude, which he could never repay. A blind young man, one of the first reached by the medical work, now a graduate of the Kobe Blind School and a successful *amina*, read, feeling with his fingers, a paper, expressing his gratitude and congratulations. Many an eye was wet, as it saw these educated, Christian young men, who might have been beggars, or worse, had there been no *Hakuai Kai*. These are not the only two, who

have turned out well, but there was not time for all to speak, so the children sang a song written for the occasion, *Ai no Hana*, ("Flower of Love"), and cakes, with the character *Ai* ("Love"), one of the characters in *Hakuai Kai*, were given to the guests, and the first day's meetings ended.

November 12 was devoted to the celebration of the Twenty-Fifth Anniversary by the Sunday-school and Christians. The morning Sunday-school had special exercises, but the evening, attended by over one hundred children and grown people, showed, more than the formal meeting of the previous day, what had been accomplished in twenty-five years, when, after listening to a talk on the starting of the Primary School, by its first principal, a good sermon by our graduate evangelist, Tanaka Kinzo, and a hymn by the blind man, Tanaka Kan-zaburo, the people told, in broken language, what the *Hakuai Kai* had done for them. After three hours, it closed, but they were not satisfied until they had shouted, with a will, *Hakuai Kai Banzai! Adams Sensei Banzai!!*

The next day we took up the ordinary duties, but encouraged, strengthened and inspired by the anniversary days, to a greater work for Christ and our brothers.

(Miss) ALICE PETTEE ADAMS.

Salvation in Sapporo.

Sapporo has a population of 100,000, of whom 1,000 are Christians. In an eight-day evangelistic campaign, from September 17 to 24, under the leadership of Paul M. Kanamori of the Salvation Army, 1,207 persons signed "decision cards," expressing their resolve to become Christians. If five-sixths finally receive baptism, the number of Christians in Sapporo will have just doubled in one week. Never before, in the forty-five years of its history, has Sapporo been so stirred religiously, unless it be during President William S. Clark's work among the college students in 1876.

In the mind of Paul Kanamori, this Sapporo fight was but the opening battle of a nation-wide campaign to bring Japan to Christ,—not in dribblets of dozens or scores, but *en masse*, literally by the thousand. He sees the whole nation turning toward Christianity to inquire anew whether it really possesses the power to regenerate society. His ambition is nothing less than to see his 70,000,000 fellow-countrymen accept Christ. Sapporo was to be the touch-stone to test whether this stupendous program could hope to be even partially realized. He set before the Sapporo churches the definite aim of doubling the number of Christians in eight days. Sapporo answered with, 1,207 decisions—well over the number of church members. There was a dramatic scene at the close of the campaign, when, before a great audience which packed the church building—platform included—and choked the entrances, Mr. Kanamori confessed that he had entered upon the Sapporo campaign with considerable misgiving and anxiety, realizing that it would strike the keynote for all his future campaigns in Japan. Then, with impressive emphasis, he added that God's Spirit had surely been manifest during the meetings, that his prayers had been more than answered, that now he *knew* Japan could be saved.

When the five Sapporo pastors invited Mr. Kanamori to come, he said he would gladly do so if they would give him supreme authority (*zen-ken*) during the campaign. This they heartily agreed to do, and he then sent them a list of ten instructions covering such matters as advertisement, decision cards, badges, special choir, organization of committees, definite object to double the church membership, no other meetings to be held during the week, prayer-meetings before the campaign opened, every church member to bring new people to the meetings, and to lead at least one to a decision. The campaign opened with a union service for the Christians, on Sunday morning, September 17, at which Mr.

Kanamori urged us to take for our Bible reading for the week the first eight chapters of Joshua. He then emphasized the following three points:—(1) Have faith that we shall win the victory (Joshua 1:3); (2) Kill the Achan of denominationalism (Joshua 7); (3) *All* come to the meetings and take an active part in the campaign (Joshua 8:3).

No campaign was ever won without a leader of commanding personality, nor can the success of the Sapporo campaign be explained without reference to its magnificent leadership. Whatever Paul Michitomo Kanamori may have been in the past, there can be no shadow of doubt that now, in his sixtieth year, he is a man of but one aim, one purpose, one passion,—to save the souls of his countrymen, and to bring Japan to the foot of the Cross. His constant desire is, in his own words, to become a "vacuum" through which God's will may have uninterrupted course. During the campaign it was his habit to spend every afternoon from two until half-past six in the upper chamber of the missionary's home in quiet rest and prayer. To him the success of the Sapporo campaign is to be explained only by the united, fervent, effectual prayers of its 1,000 Christians. He is fond of citing the experience of George Müller of Bristol, whom he calls the King of Prayer (*Inori no Ō*), and who, during a working life of 64 years, cared for 10,000 orphans at a cost of £988,000, not one penny of which was solicited, except indirectly through prayer to God. He says he understands why Luther said that the busier he was the more time he spent in prayer. That God answers prayer is not only a belief with him, it is a daily experience.

Mr. Kanamori's message is the plain, undiluted Gospel,—presented in language so simple and concrete that the youngest and dullest is compelled to understand, but clothing thought so searching that the most indifferent and sophisticated are set thinking. The theology is out-and-out Calvinistic. The tendency of the

present-day pulpit to preach merely the ethical teachings of Jesus in a Confucianistic way he regards as the greatest danger to the cause of Christianity in Japan. Japan will never be saved by Christian ethics: Japan can be saved only by preaching the Cross. Mr. Kanamori remarked to the writer that he made up his mind when he came back to Christianity, three years ago, that if he could not preach the Cross he would quit. The subjects of his eight talks here were, in the order in which they were given,—The One God of Christianity, The Fatherhood of God, Contact with God through Prayer, Salvation by the Cross, Sin and Eternal Punishment, The Future Life, Bring Japan to Christ, God answers Prayer.

Mr. Kanamori is out after the great mass who have not yet heard the Message. Hence, he aims to present just the essential elements of Christianity in the simplest form,—the “A, B, C (*i. ro, ha*) of Christianity,” as he calls it. At the beginning of nearly every address, he briefly sketched the Three Fundamental Truths (*San-ko-ro*) of Christianity, *i. e.*, God, Sin, Salvation (*Kami, Tsumi, Sukui*), which, if firmly grasped by the beginner, will make plain any Christian sermon, or passage of Scripture, by bringing it into its proper relation to the whole Truth.

The style of the addresses is graphic, vivid, powerful. There are figures of speech which stick fast in the mind of the listener. Our earthly life is compared to an ocean voyage from Japan to America—a brief few days during which the important fact is not so much how we fill up the time, as what we intend to do when we touch the opposite shore. Japan joining the sisterhood of the Great Christian Powers, but still clinging to out-worn Buddhism, is compared to one who should go to a dance perfectly dressed except for wooden clogs (*geta*) on his feet. Prayer is likened to the contact of a trolley-pole with the live wire overhead. The two powerful talks—on the Cross and the Fatherhood of God—were

clinched by appealing stories which visibly moved the great audiences which heard them. The supreme sacrifice of Christ was brought into high relief by using as a background the stories of Sakura Sogoro (who was crucified for petitioning the Shōgun in behalf of his 300 fellow-townsmen) and Joseph Niishima, who, at the time of a threatened strike of the Dōshisha students, completely changed the atmosphere of the institution by striking his open hand with a cane, in the presence of the entire student body, till the blood ran and the stupefied students at last rushed up to prevent his further sacrificing himself. The love of God the Father was compellingly presented by the story of a prodigal son, who, on the very point of being disinherited by his family, was saved by the passionate love and pleadings of his mother. The final talk, on Prayer, was made vital and effective by the telling of five concrete instances of answered prayer—from Judge George F. Elkinton of Philadelphia, who received a desperately-needed \$300 just at the right time in answer to prayer, to the prominent Japanese family in Oakland, California, whose three children, stricken with small-pox, were cured over-night by the importunate prayers of the parents.

Needless to say, the follow-up work of such a campaign as this is of the utmost importance. The pastors and Christians of Sapporo are fully conscious of the heavy responsibility placed upon them by these 1,207 converts. The work of leading them into a full faith began immediately. In one church, which may be taken as typical, the converts were carefully allotted by the pastor among the church members, each of whom is definitely responsible for leading one or more into the Christian life. The converts were arranged in groups, such as a Middle School group, a College group, etc., and committees were appointed to be responsible for group meetings. Welcome meetings were held, and in one case an outdoor sociable was held to which each of the converts received a

personal invitation. Tangible results of the Kanamori campaign can be clearly seen in greatly increased congregations, especially at the Sunday evening services. Moreover, on October 22 one church baptized 80 persons and on the following Sunday another church in town had 78 baptisms. Almost all of these were people who had made their final decision during the Kanamori meetings, though all of them had been under instruction previous to the campaign, and most of them were members of Christian families. Both of these two churches are planning and working for another large accession just before Christmas. During Mr. Kanamori's five-months' campaign a year ago among the Japanese of the American Pacific Coast, there were 2,400 decisions, of which number over 2,000 have already been baptized and joined the church. We are working and praying that an equally large proportion in Sapporo may be brought into the Church.

During the Sapporo campaign Mr. Kanamori received requests and invitations from various other places in Hokkaidō, which he accepted, visiting Otaru, Ebetsu, Iwamizawa, Asahigawa, Nayoro, Obihiro, Engaru, Nokkeushi, Iwanai, Kutchan, Yakumo, and Hakodate. In his forty-days' labors in the Hakkaidō, from September 17 to October 27, the number of decisions reached over 2,750.

PAUL ROWLAND.

Kindergarten Branch Meeting.

The Second Annual Meeting of the Osaka Branch of the Japan Kindergarten Union was held in Kyoto, November 17 and 18. On Friday, in spite of a steady downpour of rain, in spite of the fact that hotel charges for lodging, supper, breakfast and lunch were to be 1.50 yen each person, and in spite of the fact that each kindergartner was to pay her own hotel bill, fifty-eight Japanese and nine foreigners registered before the

opening session. Eleven others came in to meals, making a total attendance of seventy-nine. The program was:

Friday, 1.30 p.m.

1.30—Devotional Service.

Dr. Harada of Doshisha University.

2.00—Rollcall and Reports of Kindergartens.

3.00—Lists, classification and theory of games in Osaka Branch.

Miss Tracey.

7.00 p.m.

Program in charge of Glory Kindergarten and Training School.

One Week of "The Light Bird" Festival Programs.

Saturday, 9. a.m.

9.00—Devotional Service.

Rev. Dr. Hayakawa.

9.30—Business Meeting.

10.30—Mother's Meetings.

Mrs. Fulton, Osaka.

11.30—Rengo no Christmas Tree.

Mr. Murakami, Y.M.C.A.

12.00—Stories.

Mrs. Hess.

The Branch was honored by helpful messages from Pres. Harada of the Dōshisha, and Dr. Hayakawa, of the Episcopal Church. The reports had to be cut down to two minutes each, as there were thirty-three, but Miss Tracy, chairman of the Program Committee, had made the happy suggestion that no one should try to cover a history of her year, but give the one outstanding experience. The sum total gave an illuminating picture of the growth of this work for little children. In one kindergarten, sixty scrap books had been made by the children, for the Salvation Army. The first Episcopal kindergarten in Osaka had been built. In Sakurai, a Christian kindergarten had been made possible by the town-

people. In Kyoto, a beautiful spring festival was reported from one kindergarten. In a Kobe kindergarten, the mothers had taken great pleasure in learning good songs, to sing to their children. In Zeze, a Buddhist stronghold, a new Christian kindergarten had been established. In another Kyoto kindergarten, a tenth anniversary was reported, with teachers unchanged, and a new building in sight. Another Kyoto kindergarten had a feast of red rice, on Christmas Day, celebrating Christ's birthday in a way familiar to them all. Osaka reported very encouraging meetings with nurses in one of her kindergartens, and in Osaka the Baptist Bible School had opened a kindergarten of its own. One Kobe kindergarten reported its share in entertaining the sailors of the fleet at the time of the coronation.

When Miss Tracey stood up to give her address on games, the audience sat well-nigh petrified to hear well chosen Japanese words rolling from her lips. She had been in Japan only a year last August. She had not gone to the Language School. She had done more than her full measure of work in her kindergartens. She had taken time to strike deep her roots with her Japanese friends, and could she have learned the language, too! Well, evidently she could; for she has successfully passed her first examination in the language—is about to take her second, and she was lecturing in very good Japanese already!

The Branch adopted a constitution. It took some talking to do it, and there was a storm over a fifty *sen* yearly fee, but the sum was voted as a breeze might sweep a field of grain, all bending together to the new idea. However that vote might be, it made no one a member until her name should be registered under the new constitution, but when eighty names had been signed and, unsolicited, each had paid her fee for the year, leaving 40 *yen* in the hands of the treasurer, there was no longer any doubt as to the "sweeping majority" of that vote for fifty *sen*.

Pres. Harada and Miss Denton very kindly invited the members of the Branch to ten, at the Dōshisha, a courtesy which many accepted.

Kindergartens in the Osaka Branch are Osaka 9, Kobe 8, Kyoto 7, Tsu 2, Otsu 1, Zeze 1, Yamada 1, Nara 1, Hamasaki 1, Tottori 1, Ise 1, total 33.

(Miss) ANNIE L. HOWE.

The Sōrintō, Mt. Hiei.

About a seventh of a mile north of Shakadō, on Mt. Hiei, stands an interesting Buddhist structure of a kind rarely seen in Japan. Tho it has been said there are six sorintō in the Empire, we know of only three worthy to be reckoned in the category of that near Shakadō, and we should be grateful to anyone who would tell us where the others are to be found. We suspect there are no others; for, surely, such a toylike sorintō as stands in a rather retired part of Tennoji grounds, Osaka, does not belong in the reckoning.

The term sōrintō has been defined as "a tower of several rings, or circular stones placed one upon another," and the Chinese suggests "a pillar made of bands or 'wheels' fitted together," but a reference to the illustrations will show that neither definition is more than fragmentary. The Sōrintō of Enryakuji was the first erected in Japan, was founded by Saichō in 820, and was presumably the first structure in Saitō. In the upper portion of the shaft were deposited twenty-three sets (*bu*), in fifty-eight rolls, or volumes (*kan*), of Hōkekyō, Dai Nichi Kyō, and other sutras. In Hieizan literature we are told that Saichō deposited large quantities of scripture in towers at Tōtō and at Saitō. The site of that in Tōtō is marked by an impressive great Hōketō in the vicinity of the Nōkotsudō, or Reliquary for the ashes of the faithful. The Sōrintō is said to mark the location of that in Saitō.

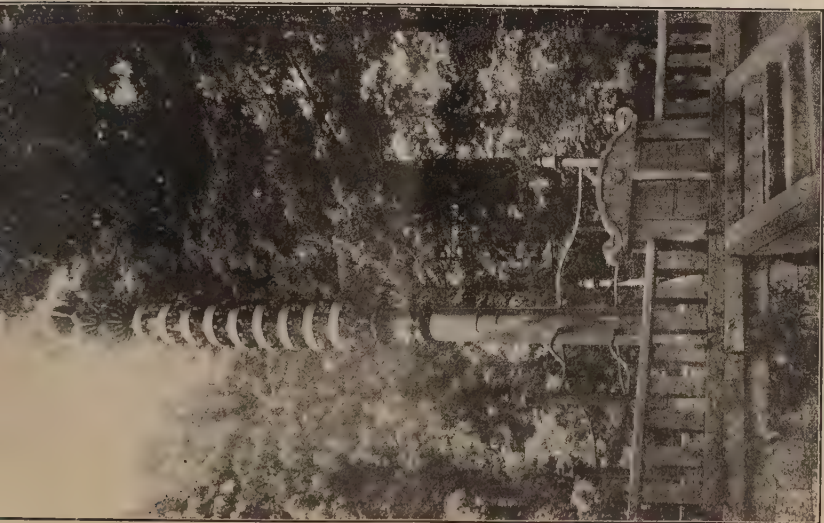
Saichō erected the Sōrintō in September, 820. It was constructed according to a passage in the sutra "Muku Jōkō

Dai Darani," which is said to deal with magic arts and secret incantations, suggesting the popular reason often assigned for erection of this tower, viz., *tami ōjō no kimori wo mainoru*, for warding off evil spirits from the people and Emperor, as the site of the Sōrintō was north-east of Kyoto—a point peculiarly exposed to the inroads of demons. But "Hieizan Annaiki," 1900, declares that this reason is unwarranted, as does also "Mi Yama no Shiori," a block-printed guidebook to Mt. Hiei, the blocks dating from pre-Meiji times. Various strange names were assigned to the shaft, such as: "Jōhō Daishin Moku Jōkō Mani Dō Sōrintō," or "Hōke Enmei Hōjō-in"; the latter seems to mean: "Law-Flower Prolonging-Life Treasure-Pillar Institution," and the former refers to "pure enlightenment," "freedom from filth," "pure light" "Pearl-shaft Sōrintō," etc. An old Guide to Mt. Hiei quotes two passages found a little beyond the middle and about two thirds of the way, respectively, thru the long inscription on the Sōrintō, to express some of the most important objects of the structure: *Myōto yorokobasan ga tame kono rintō wo okosu*, "this tower was erected to afford joy to the departed" (those in Myōdō, or Meido); *mata tō mata dō enjū anshin*; *kore kyō kore jū gokoku saijin*, "many towers and banners are erected to ensure prolonged life and peaceful contentment; scripture and magic formulae protect the country and save the people." Great confidence was reposed in the power of scripture to fend off evil spirits by the mere spell of sutras deposited in the path of demons. In Hōkekyō, Chapter I, this sutra is called "the mysterious Doctrine of the Lotus," while Chapter XXVI treats of magic, giving a long list of mystic terms by which to work spells. Doubtless the Darani Kyō, par excellence dealing with incantations, was among those placed in the shaft. In the *Ono-no-Komachi Miyako no Toshidama*, a drama by Ki-no-Kaion, relating the love of Komachi, a celebrated poetess of the tenth century, and a nobleman,

Arihira, who is the paragon, in Japanese thought, of masculine beauty, the Emperor is represented as sending for two famous priests of Mt. Hiei, to pray for the removal of a goblin that terrified the palace inmates.

Upon the original sōrintō Saichō placed an inscription composed by himself, consisting of a long Chinese poem of 256 characters arranged in "verses," or "lines" of four characters each, and three "lines," or twelve characters to a perpendicular column, with spaces between the "lines," making three "dan," as would be said of a newspaper—a total of 64 "lines." Any Japanese, who can read Chinese characters readily, can give one a general idea of the meaning, and will praise the composition as of fine literary quality, but when it comes to giving a connectedly careful exposition, there's a rub, and no two are likely to explain certain parts in the same way, unless they have been authoritatively taught. Tendai scholars and some other specialists doubtless could do so. A rough analysis of the poem divides it into three parts: a historical prelude ending with the twenty-fifth "line," and comprising some of the outstanding facts of Japanese Buddhist history down to the writer's age; a description of the Enryakuji buildings—most particularly of the Sōrintō, ending with the forty-eighth "line;" a prayer to Monju, god of wisdom, one of the *Shakasanzon* trinity, so prominent in the Tendai system, and generally recognizable as seated on an open lotus and riding on a lion and holding a sword in his right hand and a roll of Hōkekyō in his left hand. This type is seen in Tendai temples, as in the upper story of the great gate at Zenkōji, but it is not the original, conventional type, which requires a lotus in the left hand. A careful comparison of the contents of the inscription with those of Hōkekyō might throw light on portions of the poem, and reveal the source of the ideas.

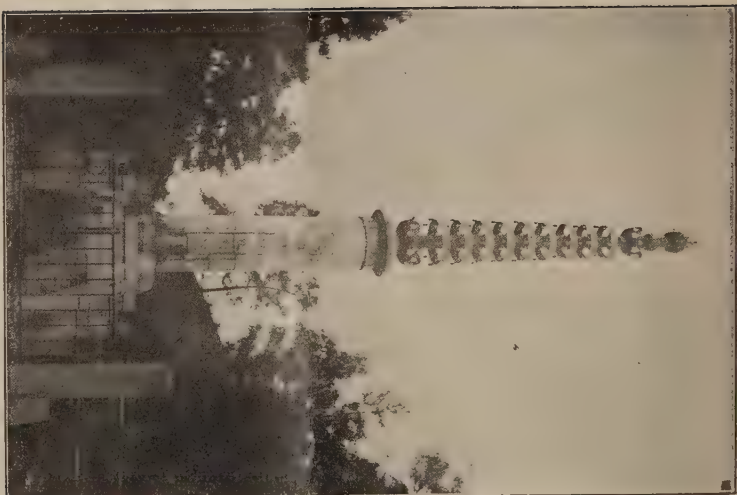
Hōkekyō literally means "law-flower-sutra," and since the lotus, *nelumbo*



THE SŌRINTŌ, MT. HIEI,



THE SŌRINTŌ AT NIKKŌ.



THE SŌRINTŌ, KYOTO, MEMORIAL OF THE
FOUNDING OF THE CITY.
Erected in 1901.

nucifera, is the flower in the Buddhist world, everywhere seen in temples in the great, bronze *kwabin* (vases) on the altars, and forming the basal portion (*rengedai, renga*) of nearly every image—in short, is omnipresent in articles and structures devoted to Buddhist worship, then *Hōkekyō* comes to mean “law lotus—sutra,” or “the lotus scripture of Buddhism.” It probably dates from the third century after Christ, and is the most influential sutra among the various Japanese sects; it is prized above all others by the Tendai and Nichiren sects, and is one of the *gokoku no sambu kyō*, or special scriptures supposed to be peculiarly effective in protecting the national life. In early times the term *Hōke Sect* was an alternate for *Tendai Sect*, and when *Nichiren* founded his sect, the two were, for a time, distinguished as *Tendai Hōke* and *Nichiren Hōke*, tho ultimately the latter prevailed, and came to be known as the *Hōke Sect*. *Hōkekyō* is a work in eight volumes, and twenty-eight chapters, said to comprise about an equivalent of the Gospels and Acts. An interesting chapter is the twenty-fifth, dealing with *Kwanon*, and explaining why there are thirty-three places in *Saikoku*, sacred to this deity. She is said to have revealed herself in that number of forms. This popular chapter, “*Fumon Bon*,” may be purchased for a few *sen*. The early part of *Hōkekyō* deals with wisdom, and refers to *Monju*, which may account for the inscription on the *Sōrintō* closing with a prayer to this deity. “No book,” says *Poussin*, “gives a more accurate idea of the literature of the Great Vehicle than the “*Lotus of the True Law* ;” and none gives a better impression of the character of the changes undergone by Buddhism in certain surroundings, from its beginnings down to the earliest times of the Christian era.”

The *Sōrintō* at *Nikkō* was erected by *Tokugawa Iemitsu* in 1643, to the northeast of his capital, for the same reason that the *Hiei Sōrintō* was erected in the days of *Saga*. Like *Tokugawa* things

generally, as compared with imperial, it is more gilded and striking than the one on *Mt. Hiei*; it is 42 feet high, while the latter is only 35.5 feet, tho older books made it 45 feet, a difference probably due to a decrease at the last reconstruction in 1895. In a general way, the two resemble each other, but the one at *Enryakuji* is the more artistic, and embodies more religious, literary and historic associations than the *Nikkō* column. The *Mt. Hiei Sōrintō* seems to have been destroyed by *Nobunaga*, and was rebuilt in the period 1624—1644, remodeled in 1687, and again restored in 1895, during our last summer on the mountain—the eleven hundredth anniversary of *Kwammu's* founding *Kyoto*.

The present *Sōrintō* stands on a ridge, not far from the parting of the ways—one leading to *Yokawa* and the other down hill, to *Hongaku-in* where *Gwan-san Daishi* lived as a boy. The *Sōrintō* rises beneath lofty cedars, on a platform of earth formed by filling in retaining walls some five or six feet high, and perhaps twenty feet square; a stone ballustraded fence surrounds the platform—the fence fallen on one side, and about to fall on another. The bronze shaft is roughly some seven and a half feet in circumference, composed of five cylindrical castings in the lower part, below the “rings”—each casting about two feet nine inches long, and screwed to some core. The shaft rests on a solid, stone fundament, and on the lower portions are several inscriptions, which give the name and address of the caster, *Asada Matsugoro*, *Tashima Cho*, *Osaka Fu*, the date and occasion of reconstruction, 1895, *Kwammu Tennō no sōkyō kinen dai hō-e no toki saikō*; the names of two assistants (*shusen nin*), one from *Mt. Hiei*, and one from a temple in *Banshu*, and, finally, a statement that the superior of *Nōfukuji*, *Hyōgo*, the *Daibutsu* temple, will be responsible for necessary repairs in future. The Chinese poem is probably on the metal plate seen on the fourth drum from the base. The upper, longer portion of the shaft is interesting-

ly ornamental, beginning with a metal lotus, above which is an octagonal extension with the *hachi butsu*, or eight buddhas; more lotuses follow, and then begin the series of nine hoops, or rings, gracefully diminishing in order upward to more lotuses with widely expanded petals, and the summit cap with a flaming jewel. From the topmost hoop a chain bearing two *furin* or bells, curves to each corner outpost (one chain is gone, as if in company with the tumbled fence, to summon Nōfukuji to its duty).

It remains to mention the third sōrintō, "a cylindrical column sixty-one feet high, erected in imitation of the gilded sōrintō set up on Mt. Hiei by the famous Buddhist priest, Dengyō Daishi; under the pillar are buried several Buddhist scriptures," such as sets of Hōkekyō, Niōkyō, Kongōmyō Kyō, and various other sutras. It stands at Kyoto near the Heian Jingu, which was erected in Enryaku style in 1895, in commemoration of the eleven hundredth anniversary of the founding of Kyoto by Kwammu, and his spirit is enshrined there; the authorities of Enryakuji were the chief promoters, and the care of the monument is entrusted to Tōyō in, a Tendai temple at Shinnyōdō; the Sōrintō was not erected until 1901; its location near Kwammu's shrine was appropriate, since in his reign the model on Mt. Hiei may have been first conceived, to serve as a *kimon yoke*, or fender of his palace and capital against the devils' gate, and while the inscription on the monument reads: *Heian sento kinen tō*, "Memorial of the transfer of the capital to Heian," or Kyoto, a Kyoto priest said it was erected as a *kimon yoke* for Kyoto, showing that, while officially the old superstition is not entertained, yet it holds sway in the thoughts of many people. The granite column rests upon a most substantial granite base, and the whole is a very attractive monument, tho it sadly lacks proper grounds for displaying its proportions and making a normal impression.

ARTHUR W. STANFORD.

Field Notes.

The Dōshisha celebrated Founders' (Neesima and Davis) Day on the 29th ultimo, by dedicating new athletic buildings.

It is reported that the Anti-Vice campaign fund at Osaka had over 700 *yen* within a month of its appeal Oct. 16; there are said to be over 5,000 *filles de joie* in the white slave marts of Osaka. "Just recently some 600 Japanese girls were deported from Singapore. No doubt the Japanese Government will be forced before long to consider the keeping at home of this very common article of export, instead of sending it abroad to disgrace the nation."

Dr. Newell reports from his Shikoku field, that he has received the following members to various mission churches: "Oct. 8, Gunchu, three young men by baptism; and a man and wife by letter. The latter is the *Gun-shigaku*, and thru his influence and consent I am able to have a Bible class for the teachers of that vicinity every Friday p.m., held in the local school building.

"Nov. 5, at Marugame, six adults (2 men, 4 women) and an infant; and by letter four (2 men, 2 women). One of the men baptized married last winter into one of our Christian families there, and, coming from a Buddhist family, rather reluctantly consented to a Christian wedding ceremony. But he was so impressed with the refinement and significance of that ceremony that he has since come gladly to adopt the faith of the family into which he was adopted. The infant was the little daughter of a young couple who were baptized that morning, and then brot their little one forward for a special service of consecration. I could not help wondering, at the time, how many of my clergy brethren at home had ever performed this service while the little candidate lay in the mother's arms drawing nourishment from the original sources!

"Nov. 7, at Kanonji, four (1 man, 3 women). This was a whole family

except the head of the house, who is absent in Hokkaidō,—a mother, son, and two daughters. It is hoped that the father also will be duly led in the same way. The son is at present in the railroad office, and the real support of the family.

"Nov. 8, at Sakaide, one woman, daughter of one of the oldest Christian families of the place. She was thus the first to enter the newly organized church, which was formed at Sakaide on that day. Heretofore this has been a sort of annex to Marugame, but now takes its own place in the sun, and assumes one half of all expenses, including the salary of the evangelist. Prospects of early independence are good.

"On Nov. 13 a bazaar was held on our grounds, gotten up by the woman's society of Komachi Church, for raising funds for benevolent purposes. Weather was fine, and several hundred visited the gaily decorated booths around the lawn, exchanging their cash for some of the abundant supply of wet and dry goods they found on display, and swarmed thru the house where a musical program of some sort was provided on the "continual performance" plan,—two *biwa* players, several piano performers, and a victrola contributing their various parts. Both from a social and a financial point of view it was a real success."

As Mr. Warren's Hokkaido tour coincided in time with Mr. Kanamori's, he was asked by Mr. Kanamori to take back to Kyushu the report of what he had seen and heard, and to plan a Kanamori campaign for all Kyushu, for the five months, February to June, inclusive, 1917. On his way home Mr. Warren saw the missionaries, evangelists, and pastors at nearly all the centers of work in Kyushu, and the campaign was tentatively planned. The outlook is splendid for a great ingathering next spring. Mr. Warren reports his great pleasure and satisfaction in having been brought into such intimate relations with his fellow workers of all denominations in his own island.

"Mr. Edamoto, our Kurayoshi evangelist, has gone to Miyakonojo, and until we get a good man, we shall have to run the Kurayoshi *kogisho* from Totori." Mr. Nakai and Mr. Bennett have been supplying. The first of Nov. there was a farewell meeting in Kurayoshi, for Mr. Edamoto, the evangelist, who has been working there for about eight years. When he first came to the town, there were few Christians, but as a result of his work, there are now more than thirty. Among those present at the meeting, were the judge of the local court, the head of the county (*guncho*), one of the prominent dentists of the town, a number of teachers, the pastor of the Adventist Church, and a number of other prominent people of the town. There were about a hundred present at the meeting, and many words of appreciation of his work were spoken.

At the Kanamori meetings at Niigata, on the 8th ultimo, there were 132 *kesshinsha*, or "deciders."

Among the documents about the Gosen Church, we received a copy of the little 4-paged paper—*Inochi no Izumi*, "Spring of Life," in its eleventh number, first volume, published by the church.

The north end of the *Gosho*, which was cleared of trees, last year, for the Emperor's stables, has now been restored, and the whole space covered with newly transplanted trees. When the buildings were taken down, one of them was presented to the Dōshisha and has been put up as a gymnasium for the young men. Quite a large number of the tables and upholstered benches used at the Coronation banquets, were also presented to the Dōshisha, and are already of service.

The missionary weekly prayer-meeting at Kyoto has been solved by convening at 5.30 p.m. for a half hour, instead of meeting in the evening, for prayer and praise, and then having a basket supper and social hour. As this means that the children can attend, it is much appreciated. At a recent meeting there were twenty-six.

Mr. Shimobara and Mr. Otsuka, who have been studying at Oberlin and Union, for several years, have returned, and are teaching in the theological school of the Dōshisha.

The Kindergarten Union of Japan was founded in 1906, and is composed of Christian institutions, 166 being represented by a membership of 116. There have been ten annual meetings, eight published reports, and there are eleven branches, in Hokkaidō, at Aomori, Sendai, Shinshu, Tokyo, Nagoya, Hokuiku, Osaka, and Hiroshima, in Kyushu and Loochoo. The latest obtainable statistics of the Department of Education (*Mombu-shō*) are for 1914-5, when there was a total of 605 kindergartens, an increase of 35 over the preceding year; of these 372 were private; there were 2 government kindergartens at Tokyo and Nara, and 231 public, including 18 at Normal Schools, and 213 in cities, towns and villages. The kindergarten age is from 3 to 6, when the primary age begins.

Mr. Yakoro Yano, and his wife, Hatsu Yano, have been in charge of the Kobe Orphanage twenty years, and the institution is in good condition. He has recently circularized Kobe for the usual Christmas gifts, and the foreign community, despite all the abnormal calls upon its purse, caused by the war, keeps well up to its average annual bounty.

General Notes.

Japan has 43,813 physicians, less than one to 1,200 of the population.

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How many of the mission ever read our advertizing pages? Sometimes they contain a prize for the lucky readers, as in last month's issue. It pays to watch the Koiseisha ads. right along.

* * * *

The Pacific Lyceum Bureau, 506-7 Orient Bldg., 332 Pine St., San Francisco, is the address of the organization for promotion of good feeling between

Japanese and Americans, of which Prof. Guy, formerly a missionary in Japan, is president.

* * * *

The Scripture Gift Mission was founded in 1888, incorporating the Crystal Palace Bible Stand, founded 1862, and the Naval Military Bible Society, founded in 1780. The Mission sends Gospel portions free for distribution to any who will apply, the only requirement being a report of the disposition made of the portions. The secretary is Francis C. Brad- ing, London.

* * * *

Some weeks ago we read that Great Britain had put the Hearst syndicate out of business in that country, and on Nov. 11 Canada put the screw still tighter on the Hearst people, not only forbidding all mail privileges, but making it a \$5,000 offense, or five years' penal servitude, or both, for anyone in Canada found in possession of a Hearst publication. Good! The Hearst influence is a regrettable one in international relations.

* * * *

North of Sendai recently Japan's severest railway accident occurred, killing a record number. On November 27 a religious service was held at Tsukiji, Hongwanji, Tokyo, for the souls of 1,595 killed on the railways the past nine years. A Japanese daily claims that the proportion is much higher in Japan than in any other country, being 1 killed per year for every 35 miles of state railway. Not many passengers are killed—train couplers are the usual victims.

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Another book on the Californian problem is just out: "The Japanese Conquest of American Opinion," by Montaville Flowers, M.A., a Californian, whose publisher is The Geo. H. Doran Co., N. Y. Part I discusses "The Japanese Problem"; Part II, "Forces and Method of the Japanese Conquest"; Part III, "Bases of Opinion, Old and

New." The book purports to answer "the arguments of Gulick, Scudder, Holt, Mabie, Griffis, Millis, Kawakami, Shibusawa, Iyenaga, and other Japanese propagandists."

* * * *

Radiograpy between America, (San Francisco), via Hawaii, and Japan (Funabashi), was successfully inaugurated on Nov. 16, when radio-messages were exchanged between the rulers of America and Japan, and many lesser dignitaries. It is said that wireless telegraphy is capable of sending 130 words per minute against 90 by cable. If a cable were laid over the 4,600 miles, it would cost some \$4,600,000, or \$1,000 per mile. Japan now has 97 wireless stations, counting 87 steamers, which are not very stationary, but which have wireless installation. Talk ought to be cheap, now. Why can't the Japanese telegraf service get a move on, and deliver telegrams promptly? Recently it took a telegram just about exactly as long to go from the *office* at Kobe to its destination at Kyoto, as we could have traveled from Kobe to that house. This was not an exceptional case, unless that service was exceptionally rapid! It was a telegram in *Japanese*.

* * * *

Americans in Japan pretty generally and heartily observed Thanksgiving. The Kobe community held a Thanksgiving dinner Nov. 23, a national holiday, at the Tor Hotel, and smaller groups got together for a dinner on the 30th. Tokyo Station had 12 at dinner, including the Maebashi Station, the Scudders, Dr. Rachel Read, and Mrs. Frank. Kyoto Station met under the hospitable Cary tiles, with only 33 present. "We had a fine Thanksgiving" is the verdict of one not given to gush. Tottori had a merry crowd of home products and imports—the Knipps of Kyoto, and Mrs. Davis and Miss DeForest, of Kobe—making some dozen—perhaps a baker's dozen. Okayama Station had its gobbler. Kobe Station, reinforced by the Darts, had its evening dinner, with fun

and laughter. The Tokyo Americans started a Thanksgiving fund for mitigation of some small part of the insensate brutality of the Germans toward the Belgians. We did not have Pres. Wilson's Thanksgiving Proclamation, but we had promptings in line with his suggestions that we think of the afflicted in Europe and show practical sympathy.

* * * *

In the early autumn of 1913 we were told: "Throwing open Mt. Koya, the noted sacred mountain of the *Shingon* Buddhist priests, to common laymen and women, has proved disastrous to the morals of the place. The mountain, which had remained a place of sanctity for 500 years, free from the degrading influence of the outer world, has practically come down to the level of common morality. As a consequence, a movement has been started for restoring purity and sanctity to the place, by driving away undesirable residents in it. When the mountain was thrown open to the public, a few years ago, people readily took up habitation in the middle part of the mountain, forming a town now called Odawara-chō. Tea-houses, restaurants, and other houses offering attractions to mountain climbers, were established. The morals of the mountain had been steadily deteriorating since the coming of women into it. The morally unclean atmosphere has spread so far that the Buddhist headquarters on the mountain have started a movement for driving the laymen back to the lowlands and the plains."

* * * *

Required for a successful trip to Koya San—two holidays in succession, fine weather, congenial company. *Given* two holidays, six people who liked to tramp, sunshine, an eight mile climb up Koya San, a babbling brook, ferns, flowers, mosses, vines, wonderful old trees, views and vistas galore; a welcome in a quaint monastery, a hot bath "to remove stains of travel," a Japanese supper served by white robed acolytes, quiet, peace

rest. *Sounds*—only running water in the garden woke the stillness of the night until the rap—rap—rap—rap—par, rap,—rap,—rap, rap, rap, rap, of a wooden gong gave half hour warning of the six o'clock morning service. *Things seen and remembered*—reverent priests kneeling in a temple lighted by dim-burning lanterns, air heavy with incense smoke, weird chanting of Sanscrit prayers, accompanied by rich toned bells, prayers for the dead, whose tablets line the temple walls, or whose memorial stones crowd the cemetery leading to the tomb of Kobo Daishi. A mountain covered with tombs and temples all dedicated to the dead, until one feels like crying out, "The living, the living, they shall praise Thee."

* * * *

Earthquakes, floods, fogs, and other calamities for which mankind is not responsible, are seldom experienced at Kobe, but Nov. 26 brought us an earthquake severer than any since the great "Gifu Earthquake" of October, 1891. The center of disturbance was at Mt. Taishaku, some ten miles from Kobe, on the boundary of Mukō and Mino Districts. The first and severest shock came at 3.08 p.m., a slighter one at 3.37, another at 6.55, one quite violent at 4.35 a.m., and a slight one at 7.30. No serious damage was done, the weak structures were overthrown, roofs and walls loosened, earth cracked, and, most interesting of all, Kobe's hotsprings, Suwayama, near Kobe College, Kitano, and Tennō, were markedly affected; whereas the first was discolored, it is now said to give clear water, and the flow of all has greatly increased—doubled in one case. It is a common experience that the temperature of the air becomes decidedly warmer just preceding an earthquake, and it was noticeably so in this instance. Tho we think there was no causal connection, yet a dense fog—a most rare phenomenon at Kobe—settled over the city on the morning of the 27th—coming down from Saghalien.

* * * *

The approaching session of the Diet, which opens Christmas Day, renders the political situation interesting. A recent estimate of the strength of the political parties in the Lower House, gave the Constitutionalists 194, the Liberals 105, the Nationalists 28, the Koyu Club 28, and Independents 19, which accounts for all but 7, who are the Ishikawa members (6), and the Tokushima member, not elected at the time of making up the list. Inukai, an old and experienced politician, is head of the Nationalists, once Marquis Okuma's party. Hara, a former Home Minister, and since the withdrawal of Marquis Saionji, the chief spokesman for the party, is head of the Liberals. Katō, the Foreign Minister in the late Okuma Cabinet, who treated China so unjustly, is leader of the Constitutionalists, a new party not six months old, a conglomeration of the Dōshikai (Unionists? the characters mean the "one, same purpose party," as in Dōshisha), which was founded by the late Prince Katsura, in his desperate effort to save his political head—the Chuseikai, and other elements. Katō was formerly ambassador to England, and was recommended by Marquis Okuma, as his successor. The names of these parties are *Kenseitō*, *Seiyūkai*, *Kōryūkai*, *Kokumintō*.

* * * *

In earlier editions of the guides to Mt. Hiei pains were taken to deny that guarding the devil's gate, or northeastern direction of the priesthood and laity (*dozoku*) and of the imperial court (*ōjō*) from evil spirits was a legitimate description of the object of the Sōrintō, but in the later editions all reference to the matter is omitted. We do not hear much nowadays about the angular jog at the northeast corner of the palace wall at Kyoto, nor of the carved monkey who sits on guard there for the same reason that the Sōrintō is popularly supposed to have been erected; nor of the excision of northeast corners of lots, as in case of the Cobb lot at Kyoto, where Dr. Greene

was required to cut off that corner. Such customs are passing, with the relaxing force of old ideas underlying. But occasionally we get a violent jolt from recent concessions to popular superstition, as in case of the Mitsui Bank at the corner of two of Kyoto's finest streets. Everyone must wonder why the architects were so blind as not to have the main entrance at that splendid corner, until he learns that the southwest point is also unlucky. This modern instance proves the powerful grip these superstitions have upon the uneducated and commercial classes to this day.

* * * *

"All aboard for a picnic supper at the 'big trees'!" or something in this line, now and then echoes thru the memory-corridors of missionaries who have spent summers on Mt. Hiei. Probably few of us who enjoyed those sunset views and those hours of delightful communion, knew aught of the history of that spot. Many years later we awoke to surprise at the name we used—"big trees," since there was really only one big, old tree, and even that was not *big*, as cryptomerias go. There was, to be sure, a small grove of cedars *just* over the brow of the ridge on which the one tree stands, suggesting the figure of a general followed at a suitable interval by his troops; possibly it was from this that the name 'big trees' sprang, tho it seems inappropriate even now, when the grove has grown taller. However, the true source of the term 'big trees' doubtless lay in the Japanese expression for the *one* old tree—*Sambon Sugi*, which the foreigners confused with *three* cedars, whereas it referred to the three large trunks into which the *one* tree is divided not far from the ground. This *Sambon Sugi* is also known as *Gyokutai Sugi*, "His Majesty's Cedar," because from this spot pilgrims, especially those of the ascetic type, used to pray for the safety of the imperial person. The single curb of roughly drest granite, at the edge of the bank, on which we used to sit as we ate our evening repast, has a lotus, or two,

faintly carved on its upper surface. Standing on this symbol of the "law," devotees used to face the palace at Kyoto, readily seen from this point, and offer up their petitions.

* * * *

The Kobe foreign ladies' Saturday Morning Club, under the efficient presidency of Mrs. Roy Smith, and the heads of the various departments of the Club, is an enterprising organization, and a public benefactor, as shown, to take but one example, by the Takeoka Exhibit of Old Prints and Kakemonos, held at the Kobe Y.M.C.A. Nov. 11, when the foreign community had the privilege of seeing about 200 pictures, out of Mr. Takeoka's private collection of 400 or more, along with some which he had borrowed for the occasion. Original specimens of some of the best artists were shown, and the Hokusai and Hiroshige rooms awakened special interest. In the latter were four pictures of the seasons on silk, which were exhibited at the Anglo-Japanese Exhibition in London, several years ago; even any novice would covet that set. A small "Saruhashi," one of four originals by Hiroshige, hung beside a reproduction of this famous scene in Yamanashi Prefecture, —the original is valued at 1,000 *yen*—the reproduction at 10 *sen*. Hokusai's "Shell Gatherers," "Shiogaeri," was said to be worth 10,000 *yen*, while a good duplicate by the Shimbi Shoin is worth 5 *yen*. Two paintings which interested us greatly, were by Shiba Kokan, who died about 1815. He learned the use of oils from the Dutch, and these two great oil paintings are said to be the first ever produced by a Japanese. One is "Tsukigase" and the other "Kankake," one famous for its plum blossoms and scenery, and the other for its maples and scenery. They are 128 years old, and the paint is peeling.

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It is a rule of the Dep't of Education that an exhibition of fine arts shall be held annually, and it is usually held at

Ueno, Tokyo, in mid-autumn for about five weeks. The tenth annual exhibit closed Nov. 20, with about 247,000 visitors, from whom over 24,000 *yen* were received for admission; the profit for the Dep't was some 23,000 *yen*. There were 44,000 more visitors than last year. Works of art to the value of 24,070 *yen* were sold. The works were divided into Japanese painting, European (oils), and sculpture. The exhibit, in part, at least, was brought to Kyoto for a fortnight around Dec. 1. The section of Japanese paintings was far the largest and far the most interesting. Neither of the others merited more than the most casual attention by any save connoisseurs. A few striking features about the first section are: the great majority of the pictures were on screens intended for, or adapted to, utility—not pure art purely for art's sake, but bordering on the realm of industrial art; there was a pleasing surprise at the improvement in delineating animals. Muscular anatomy is still one of the strikingly weak points in Japanese artists; not unnaturally among a flower-loving people, flowers abounded in a very large number of pictures, while mountains were a salient feature as well; there was a remarkable scarcity of religious subjects—only two made much impression on us—Amida and his *wakidachi*—the Amida trinity—and the interesting picture of the celebration of Shaka's birth-anniversary, “Uzuki Yōka,” when an image of the infant Shaka is placed at a conspicuous place in the temple, the casket is deckt with flowers, offerings of *amacha*, a sweet liquid made by steeping hydrangea leaves, are poured over the image, and a service is conducted. In the painting an aged priest stands at one side, pleased at the number of mothers, who have brought their children to worship the infant. The children have their pots of *amacha*. At the rear, on the platform, a large Shaka occupies the principal place, with Monju on a lion at the left, and Fugen on an elephant at the right of Shaka, with one of the

Shitenno at each extremity. This fine picture, too, is in three panels for a screen.

Personalia.

Miss Harriet Newell is a student at Simmons College, Boston.

The household goods of the Hesses reached Kobe from India, on the fifth instant. Congratulations.

Miss Estella Laverne Coe made a trip to Kobe shortly before Thanksgiving, to see her classmate, Mr. Dart, of our South Africa Mission.

Mr. Stanford read a paper on the Buddhist deity Jizō, before the Missionary Association of Central Japan, at Osaka, on the 12th instant.

Rev. and Mrs. Geo. Allchin visited the Takeoka *ukiyoe* exhibition at the Kobe Y.M.C.A., Nov. 11, and Miss Agnes Manford Allchin sang.

Mrs. Gordon was in Kyoto for a week early in November, but went back to Tokyo, to finish out her furlo, and does not return permanently until New Year's.

Mrs. Cora Keith Warren, on Nov. 19, left Miyazaki for Osaka, with her two boys, for them to have operations at St. Barnabas' Hospital. She was only 27 hours *en route*. “We're some in the world!”

Mrs. Cyrus A. Clark in November made an eleven days' trip to Nobeoka for work among the women—a new feature in the Hyuga work. She has also been out in other directions several times of late.

Miss Abbie M. Colby is making her home at the Baikwa Home, Osaka, with Miss Elizabeth Ward, our teacher in the Baikwa Girls' School. We regret that Miss Colby is in most precarious health, and her strength is failing.

Rev. Horace Emery Coleman was present at the XV Club, Nov. 14, at the Stanford home, and spent some days in the vicinity of Kobe, lecturing on Sunday-school subjects at the Kwansai Gakuin, our Woman's Evangelistic School, etc.

On the eleventh instant Mrs. Jennie Pearson Stanford read a paper on "The Grand Opera" before the musical section of the Saturday Morning Club, at the Kobe Y.M.C.A., and Miss Charlotte Burgis DeForest gave an address on two of the famous operas.

Miss Isabella M. Hargrave, one of the oldest in service of the Canadian Methodist Woman's Mission, and long the secretary and treasurer of that Mission, sailed for Canada by the *Empress of Japan*, from Yokohama, Nov. 24. Miss Hargrave does not expect to return to Japan—for several years, at least, and will make her home at Winnipeg, with a sister, who needs her presence.

The Stanfords' house was broken into on the night of the first instant, during their absence at Kyoto, and some jewelry, money, and nearly all the silverware taken. The burglar was apprehended the following night, and the larger part of the ware secured from a *ginzaikuya* at Osaka, but some of this was already cut in pieces for the crucible, and a number of the solid silver articles probably had been melted down.

Rev. Jas. Milton Hess read a paper before the Kobe foreign ladies' Saturday Morning Club, on Nov. 6, on the "Elizabethan Drama," and before the XV Club that evening. It was an interesting survey, leading up to Shakespeare, and touching briefly upon some of his plays. Both Mr. and Mrs. Hess visited the Takeoka exhibition of old prints given under the auspices of the ladies' club on Nov. 11, at the Kobe Y.M.C.A.

Mr. Whitman Newell is a freshman at Amherst, and his class entered 163 strong—largest since '09, and in the opinion of Dean Olds, "distinctly the best class which has entered Amherst during my twenty-five years connection with the College." That's rough on some of the younger members of our Mission, but it easily lets us older ones out. Dean Olds never knew *our* classes, or he would have modified his enthusiasm over '20!

"I am exceedingly sorry that I am

obliged to fail the party that is going to China, and Japan in December. The pressure of seminary work and our adjustment to the situation at the University makes it absolutely imperative that I remain right here" writes Pres. O. S. Davis. Meantime, most of us have been recipients of Mr. Dwight Goddard's bounty in the shape of his two volumes, "The Good News of a Spiritual Realm" and "Jesus and the Problem of Human Life."

Miss Marg't Ann Smith, a graduate of McGill University, Montreal, and later a student at a Normal School, and a teacher at Vancouver for four years, arrived at Kobe by the *Empress of Asia*, Nov. 14, and proceeded on the 18th, by the *Santo Maru*, to Tientsin, to join our North China Mission. Miss Smith is a Scotch Canadian Congregationalist, and her father is a chaplain at the front, while one brother is an airman there, and two others are doing their bit "somewhere in France."

Rev. Edw. Lincoln Smith, D.D., wrote from Tellipalai, Ceylon, Oct. 16, that they had a delightful celebration of the Ceylon Mission Centenary. On the 24th they were going to India for a fortnight with the Zumbros. Their address in India is "care of Dr. Hume." They expect to sail from Colombo January 1 to revisit China and Japan, probably getting here about Feb. 15, to sail about Feb. 15 for America. "We look forward with great pleasure to getting back to Japan. Our brief visit there in Aug. was thoroly enjoyed." The Warners plan to travel directly to America *via* Japanese ports.

Rev. Doremus Scudder, D.D., and Mrs. Scudder, reached Yokohama, by the *Tenyo Maru*, Nov. 27, and proceeded to Tokyo, where they will reside. He came in response to the call of the Tokyo Union Church, to serve as pastor. Says an eye-witness: "Dr. Scudder is the same genial, earnest-minded man we have known so many years. He looks hardly a day older than when I last saw him six years ago." No wonder. He has

a good wife to assist him to keep fresh and youthful. The arrival of the Scuders constitutes a decided acquisition to the moral and spiritual force of the capital, and, indeed, of Japan at large. Welcome!

Miss Gertrude Cozad had the floor Nov. 14, at the XV Club meeting at the Stanfords', which was largely attended, and proved most interesting. Miss Cozad's subject was: "The Romance of Kobe," and she touched lightly on many points of interest from Jingo Kogo down to recent days. A surprise to us was her statement that a great historical (?) mound said to be that of a *kisaki*, or imperial mistress of Chuai, an early emperor (about 200 A.D.), stood within a few rods of where we were sitting. During the latter part of last month, however, this large mound was dug to pieces and carted off, to make room for the erection of a house on the lot.

By the *Empress of Asia*, Nov. 14, at Kobe, came Miss Nellie Esther Goldthwaite, a friend of Miss Olive Sawyer Hoyt, of Kobe College, to spend a year, or more, in Japan. We hear they have in prospect a home, in a new Japanese house, just to the rear of the College. Miss Goldthwaite was an Adams, Mass., lady, who took a B.S. at the University of Michigan in 1894, Ph.D. at the Univ. of Chicago in 1904 (and was a Fellow in chemistry there 1894—1897); she was professor of chemistry at Mt. Holyoke College 1897—1905, during a part of which period Miss Hoyt was associated with her in the chemistry dept. From 1906—1908 Miss Goldthwaite was on the staff of the Rockefeller Institute for Medical Research, and then assistant professor at the University of Illinois 1908—1915, where her subject was: Nutrition. She plans to visit Chosen, China and the Philippines.

Dr. Taylor writes: "The Mission News for September is at hand; and I read it with pleasure. I note the changes taking place. Many of the names are strange to me; but memories of the past remain fresh to us;—and we wish you all well, with gratifying results in your

work. Our children: Dr. Willis is still in Youngstown, O. He has a large practice. He wears out and gets a new automobile every two years; the last he ran over 20,000 miles in the two years. John, the mechanical engineer, is at Toronto, Canada, superintendent of the mechanical department of a large iron mill; they are making big shells for the English army. Daughter Hattie is teacher in the high-school at Crookston, Polk Co., North-west Minn. Carl is in Chicago, and Robert in Colorado. Your humble servant is engaged in brief history and genealogical research; while Mrs. Taylor "keeps house" and looks after me generally. We are all well. Remember us to other members of the Kobe Station, and of the members of the Mission generally. Mrs. Taylor wishes to be remembered."

Mr. Francis Sidney Dart, a classmate of Miss Estella Laverne Coe, Oberlin, '11, and Mrs. Clara I. Miller Dart, and their two children, arrived at Kobe, Nov. 24, by the *Kashima Maru*, after about a month's steady travel by sea from Durban. Mrs. Dart is a graduate of Mt. Holyoke College, '04, and was a collegemate of Miss Grace Hannah Stowe. Mr. Dart has been in charge of the industrial dept. of a boys' school of nearly 300 pupils at Mt. Silinda, Rhodesia, So. Africa, some 190 miles inland from railway, to which about ten days' travel by donkey or mule, was required. They left their station Sept. 28, and time had to be allowed daily for the animals to graze by the wayside, as no fodder was taken, and none was to be had at villages enroute. This accounts for the slow daily progress of only a dozen to twenty odd miles. The Darts left Kobe Dec. 5 for Kyoto, and beyond, by rail, to sail from Yokohama by the earliest steamer obtainable to Seattle. At Kyoto they spent some days with Dr. Learned. Mr. Dart's home is at Oberlin, and Mrs. Dart's parents are at Los Angeles.

PUBLICATION OF A NEW BOOK**THE CHRISTIAN BELIEF****(SHINKŌ NO SUSUME)***By Rev. PAUL M. KANAMORI.*

We take pleasure in announcing the publication of a new book, *The Christian Belief*, by Rev. Paul M. Kanamori. The "Sanko-Ryo, or Fundamental Truth of Christianity," written by him about thirty-five years ago, as is well known, has proved most useful and popular, and already over half a million copies of it have been issued. In point of extensive circulation it has scarcely any equal, not only among the religious books of the country, but even among the secular books. Mr. Kanamori often has been requested by his friends, to revise his "Sanko-Ryo," but instead of revising it, he wrote this new book, which deals essentially with the same subjects.

The book is divided into twelve chapters :

1st chapter	One Living God.	7th chapter	Salvation through the Cross.
2nd "	Our Heavenly Father.	8th "	Consecration.
3rd "	Sinfulness of Man.	9th "	Prayer.
4th "	Judgment of God.	10th "	Effectual Prayer.
5th "	Immortality of the Soul.	11th "	Bible Reading.
6th "	Divinity of Christ.	12th "	Soul Saving Campaign.

The book contains one hundred and eighty-seven pages, and has been published in two kinds of bindings. The better kind will be sold at twenty *sen* a copy, and the cheaper one at ten *sen* a copy. But for the cheaper kind, there will be a reduction of 10%, if fifty or more copies are ordered, and 20%, if three hundred or more copies are ordered. It seemed almost impossible to offer the public this book at so low a price, in view of the recent rise in the price of paper. But we have done our best, and offer these low prices. We hope this new book will be widely used as a means of evangelical campaign. The book is best fitted for the use of beginners in Christian faith. If they read it through once, they will, at least, get a comprehensive view of what the Christian religion is. Mr. Kanamori has his own peculiar way of expounding difficult subjects, in a most easy and popular manner. This is one of the reasons why all his books have taken so well with the public. About twelve years ago he wrote a book on "Thrift and Saving," named "Chokin-no-Susume," of which there have been sold over a quarter million copies.

This new book was placed on sale last August, and is available for fall work.

Yours sincerely,

BUNNOSUKE FUKUNAGA,
(Keiseisha.)

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VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

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Michinari Suenobu, Chairman of Board of Directors.

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MISSION NEWS.

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4. Field Notes, consisting of items of interest from all parts of the field.
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